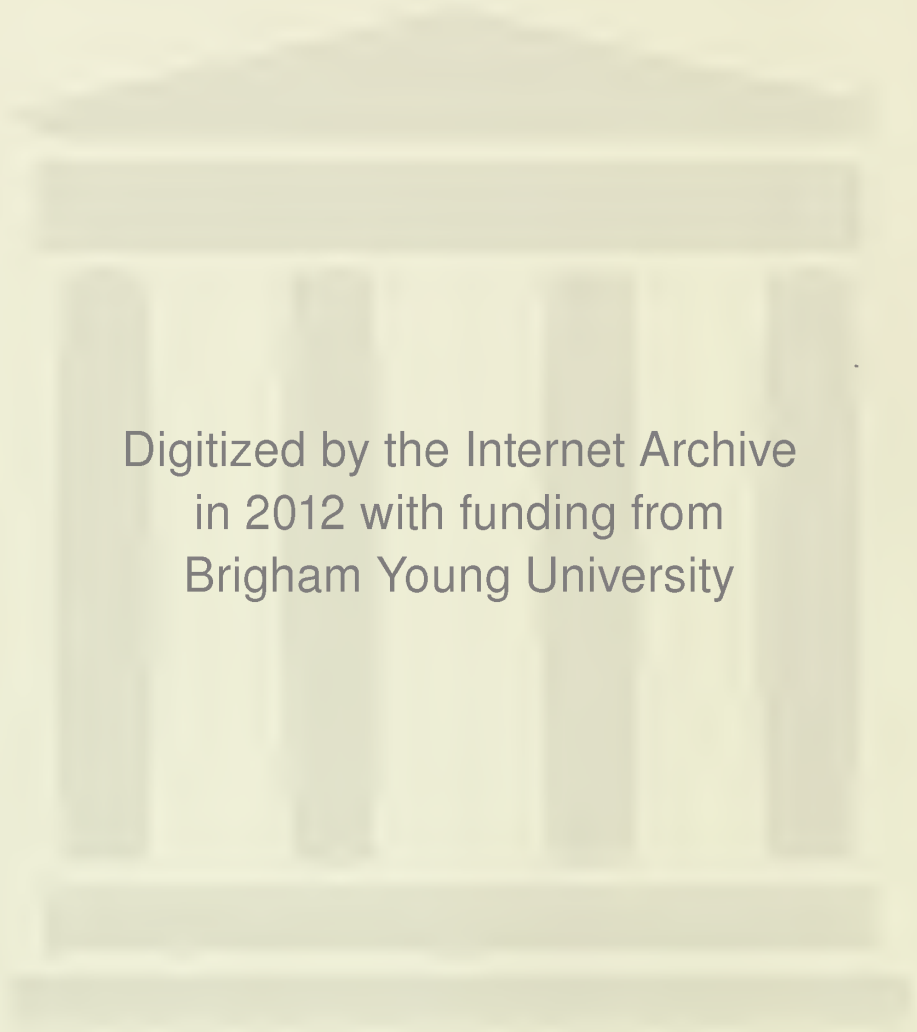


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CHRISTIAN EGYPT.*

1. *Biblical.*—That the vast Rainer collection contains a quantity of valuable Coptic material still unpublished, has long been of common knowledge, and students must congratulate themselves that Krall's efforts to make this gradually available are being so successfully continued by WESSELY. Following on his editions of the Psalter and Fayyûmic fragments, he has now given us a miscellaneous volume,¹ comprising a number of Old Testament texts, both Greek and Coptic. Of the 34 Coptic passages, 12 are wholly new, 6 more partly so. It may be observed that no. 33, which has strayed among the *patristica*, is simply Isaiah v, 11-27. Wessely has added a list of the variants from published bible texts.

One of the finest Sa'idic MSS. in the British Museum must have been, when complete, the papyrus codex (*ca.* 7th century), from the poor remnants of which SIR HERBERT THOMPSON has succeeded in transcribing large portions of the Salomonic books and Ecclesiasticus.² The new text is of varying merit, but often at least equal to that of Lagarde's print. The introduction contains an interesting description of the material construction ('Faserung') of the volume.

DEIBER prints³ passages from Sa'idic Jeremiah and Lamentations, most of which had been given by Maspero from the same MSS.

WINSTEDT prints 17 Old Test. fragments (Sa'idic) from the British Museum, some of which are new.⁴ One, from Hosea, is remarkable, as

* I again owe some references to Prof. L. Scherman's kindness.

showing a nearer relation to Theodotion than to the LXX. Most variants however, "agree very closely with the LXX MSS. known to have been written in Egypt."

Several of these same fragments were copied by J. SCHLEIFER, who announces an edition of them.⁵

The Sa'idic fragments of St. John's Gospel in the Paris collection—and they comprise the whole, less only some 20 verses—are edited, with all variants in the case of duplicates, by H. GUÉRIN, a small addition being supplied by DELAPORTE.⁶ BALESTRI points out⁷ a number of bad readings, though without assigning responsibility for them to the editors or their MSS.

2. *Apocryphal, Gnostic*.—LIEBLEIN continues his comparisons between the conceptions of the *Pistis Sophia* and Egyptian paganism⁸ (v. last Report 63), pointing out the similarity between the prohibitions, *PS.* text, 254 ff., and the 'negative confession' (*Bk. of Dead*, ch. 125). He concludes with a note on the year whereon certain calculations are based (text, 243), and in which, as being of 365 days, he sees the Egyptian, as opposed to the Babylonian or Julian calendar.

ANDERSSON observes⁹ that several of Lieblein's views on these subjects coincide with those already expressed by Amélineau.

In an article upon the gnostic influences in Egyptian Christianity,¹⁰ P. SCOTT-MONCRIEFF analyses the *Pistis*, noting the pagan ideas surviving in it. He approves Amélineau's 9th–10th century date for the MS., though to support it would be palaeographically all but impossible. He draws attention to various pieces of evidence for the syncretistic tendencies of the age, discussing *inter alia* the supposed mortuary chapels and offerings found at Antinoë, and the fish used as an emblem of the soul on a late Egyptian coffin. (This has also attracted the notice of SPIEGELBERG.¹¹) It may be observed that the Deir el-Bahri mummy bore a Greek, not a Coptic, label.

No. 20 of WESSELY's above-mentioned texts is from an Egyptian version of the so-called *Paralipomena Ieremias* (v. Amélineau, *Contes* ii, esp. p. 102, and in general *PRE.*³, xvi, 262). Fol. 16 of Paris vol. 132¹ is from this MS. and immediately precedes the Vienna leaf.

2. *Liturgical*.—In the last Report p. 64 were mentioned important fragments (*ca.* 600) of a Greek anaphora, to be edited by P. DE PUNIER. We now have the edition, with exhaustive commentary.¹² The great importance of the text lies in its testimony to the primitive position (so its editor maintains) of the *epiclesis* in the Egyptian rite: before, not after, the consecration. The creed too is preserved and appears, for the

first time, in its original Egyptian form, much like that of Rome. Its position too, in the mass, is unexpected. From these abnormal features it is concluded that the primitive rite of Egypt was substantially parallel with that of Rome.

VON DER GOLTZ reprints¹³ and discusses these texts, the origin of which he would assign to the 3rd or even 2nd century. He accepts the resemblance claimed with the Roman rite. A sight of the original would dispel his doubts as to all the fragments being from a single MS.

The officially authorized *Euchologion* (*v. Report* 1903-04, 77) has been reedited by M. BISÂDA and CL. LABÎB, in small 'pocket' form.¹⁴ The text consists of Basil, parts of Gregory and of the services for the dominical festivals. A new Introduction treats of the origin of the Coptic language and liturgies, with reference chiefly to the preservation of the former in the latter, as the best aid to-day towards maintaining the individuality of the race. Ecclesiastical decrees are mentioned, later in date at any rate than Al-Hâkim (*ob.* 1021), which enjoined the use of Coptic alone in church service and in the private houses of the faithful. Presumably this is a reference to patriarchal canons among the many which still await investigation. It is strange that the medieval canon law of the neighbouring Syrian churches obtains constant attention, while that of Egypt remains, for the most part, wholly unavailable.

The same Cairo press issued, four years ago, the Funeral Services to-day in use.¹⁵ They differ somewhat in sequence from Brit. Mus. no. 846, still more from Tuki's print.

BAUMSTARK describes¹⁷ and translates the Coptic rite of the Blessing of the Waters at Epiphany (*cf.* Budge's edition, 1901), which he regards as the oldest witness to the early Greek form of this and the baptismal service.

The gradual transformation, since 451, of the Alexandrine liturgy, as used by the Melkite community, into Byzantine form, is traced by C. CHARON.¹⁷ The true Alexandrine rite has been maintained, since the 13th century, by the Copts alone.

A two-panelled ivory diptych, bought in Egypt by Mr. Moir Bryce, is published by CRUM.¹⁸ Its text (Greek) is so far unique, in that it shows, not only the names of living and deceased patriarchs and bishops, but also the preliminary prayer, usually found in the mass book. The names upon it show that it was written between 623 and 662 and revised before 680. The diocese concerned is hard to fix. P. MAAS shows¹⁹ that the editor's attempt to identify the reigning bishop Pesynthius with the well-known Pesynthius of Koptos is chronologically impossible.

EDMUND BISHOP has interesting observations on the meaning here of

εὐχαριστήριον, and on the influence of the Syrian (Jacobite) liturgy of St. James upon the Egyptian Mark.²⁰ He makes it probable moreover that this diptych was intended for the use of some private person, and that its text was independently put together, rather than derived immediately from any liturgy.

An 'orthodox' edition of the *Psalmodia* (*Theotokia*) has been issued at Alexandria.²¹ Its arrangement: the 4 Odes together, then the 7 Theotokias, is that of Tuki's print; but the additional matter is mainly that found in nos. 430, 431 of the Rylands collection, or Brit. Mus. no. 863. One of the pieces (p. 267) is said to be 'according to the rite of Mār Antonius,' and a saint proper to that monastery is appended to the diptych (p. 87, Mark). Presumably investigation would show local differences in the versions of this book. A useful introduction indicates its liturgical employment.

H. Junker's study of Coptic hymnology (*v. last Report* 63) is minutely criticized by W. WEYH,²² especially as regards the various metrical and musical terms. A review by CRUM²³ adds some illustrations of these and references relative to the legends involved.

GRENFELL AND HUNT'S last volume²⁴ contains a short prayer (5th or 6th century), asking God to say whether the suppliant shall undertake a certain journey. The editors suggest that it was intended for depositing in a church.

L. BARRY prints²⁵ a short prayer, on papyrus, begging God and the angels to strike a woman and her children, as in that published *Aeg. Z.* xxxiv, 85.

MRS. BUTCHER describes²⁶ the curious magic ritual, still or till recently in use, for curing victims of hydrophobia. It consists of a recital of the adventures of St. Tarabo (?) with a mad dog, followed by prayers, lessons, and a pantomime. MSS. of this service, all quite modern, are described in Crum's catalogue of the Rylands collection. With the identification there (p. 236) suggested, Tarabo-Trypho, *cf.* the interesting article on the latter saint in magical texts, by L. ARNAUD.²⁷

In so far as the magical papyri containing the prayers dealt with by TH. SCHERMANN²⁸ are of Egyptian *provenance*, his investigation of their relations to that in i Ep. Clement, to the LXX and later Jewish phraseology may be mentioned here.

4. *Church Literature*.—Undoubtedly the most important addition to our material this year is the body of Sinuthian texts excellently edited by LEIPOLDT and WESSELY respectively. L.'s volume,²⁹ the first of several to come, gives us 233 pp. of text, comprising some 50 distinct pieces, 34 of

which are new. The texts can scarcely be characterized in general, except in so far as they exclude the strictly monastic works, *i.e.* those in the form of or involving monastic rules and admonitions. We have a series of epistles to magistrates, with their replies (in what language did these Byzantine officials address the Coptic abbot?), correspondence with Alexandrian patriarchs, letters to clergy, to ill-conducted nuns (no. 7), to pagan philosophers; sermons dogmatical, with attacks on ~~historical~~ doctrines current presumably in the district (nos. 14, 17), narrative (often with interesting historical *data*), and exegetical (p. 52 ff., on the Song of Songs). Now and then the text disappoints expectations raised by its title: *e.g.* from no. 32 we learn nothing as to Pgôl, Shenoute's obscure predecessor. An exhaustive index to all Greek words, by MICHAELANGELO GUIDI, closes the volume. An attempt at palaeographical estimates and datings will be made by the present writer in a subsequent volume.

heretical

One of the features of WESSELY'S contribution³⁰ is the facsimile which accompanies each text (?except no. 43), thus allowing of relationships with other fragments being fixed forthwith. Making use sometimes of Krall's copies, W. has transcribed 24 texts (87 pp.); but he abstains from attributing all to Shenoute. No. 37, for instance, apparently part of Brit. Mus. no. 175, would not be his. Perhaps the most interesting numbers are 41 (= Brit. Mus. 204 &c.) directed against Origen and the Stoics, and 42 (= Brit. Mus. 231) against various gnostic notions (the existence of 12 gospels, 40 aeons), heretical objections (the absence from the bible of the word *ῥμοούσιος*), and magical practices (42b = Paris 129¹⁴, 66, a very curious passage). The allusion too in no. 48 to the treatment and the *ἱπομνήματα* of the martyrs is noteworthy. No. 49 is a duplicate of Leipoldt's p. 136 ff.

The untimely death of E. GALTIER will be felt by all interested in Christian Egypt. A note by him³¹ calls attention to the Arabic version of a Sinuthian homily: it is that recently analysed by Tisserant (*v. last Report* 66). Chassinat announces his intention of publishing a selection of Galtier's notes and transcripts.

In studying the Bobbio palimpsests, J. BICK has deciphered³² remnants of an apostolic *Epistola*, and recognized therein a Latin version of the Achemimic text which C. SCHMIDT, who, with Lacau, is about to edit it, had (Berlin *Sitzb.* 1895, 705) been unable to identify. In this epistle S. now recognizes one referred to by Origen, and would locate it in Asia Minor. Its author is influenced by the fourth Gospel and by Ignatius. It witnesses moreover to that 'panchristism' prominent in the apocryphal Acts, but here evident in a text unquestionably catholic.

The epistle of Dionysius of Alexandria to Paul of Samosata (*PG.* 28, 1561) is recognized as spurious. BONWETSCH³³ substantiates this view by pointing out that its writer assumes the Nicene arrangements as already triumphant. He would assign it to some Apollinarist opponent of Nestorianism, previous to 451.

V. HUGGER reexamines the chronological sequence of the encyclical epistles of Alexander, the predecessor of Athanasius,³⁴ criticising that proposed by Rogala (*v. last Report* 66). His conclusion is that nos. ii and iii (Migne) belong together and preceded i. He is mistaken in holding Colluthus a rare name (p. 77). Outside the Delta at all events it is one of the commonest.

SICKENBERGER edits, from catenae, some fragments of Cyril's homilies on St. Luke, supplementary to Mai's texts.³⁵ In these homilies the preacher appears to him far to outweigh the exegete.

In his study of the Christology of Timothy Aelurus,³⁶ J. LEBON has the advantage of his predecessors, for he draws upon the actual writings of T., preserved in a Syriac MS. written within a century after his death. He concludes that T. merely followed the lines indicated by his teacher, Cyril, and did not materially deviate from the church's tradition. It might be of interest to know how the Syriac texts compare with those in Ethiopic (Paris, no. 113).

NAU, in criticising Lebon's study,³⁷ agrees that Jacobites of that day objected to Chalcedon because they held it a return to Nestorianism. He would prefer the term 'diplophysite' to 'monophysite,' thus clearly distinguishing them from the Eutychians.

The chief value of the recently printed Armenian version of certain of this Timothy's works³⁸ lies, I am told, in the numerous citations from earlier writers, both orthodox and heretical, among them several from Dionysius of Alexandria, about to be translated by Conybeare.

Several short Greek homilies are edited and discussed by NAU.³⁹ They relate to the observance of Sunday and are sometimes found attributed to 'Eusebius of Alexandria' (*v. last Report* 66). N. supposes 'Eusebius' to be an imaginary name attached to a collection of instructions, a sort of *didascalía*, to which a semi-biographical form was given.

Among the texts edited by L. BARRY⁴⁰ are two leaves showing a kind of paraphrase (Greek) of Joh. xv, 1 and Mat. xxvi, 26.

5. *History, Legends &c.*—The last *Oxyrhynchus* volume contains the first known fragment of the Greek Acts (not Martyrdom) of St. Peter.⁴¹ It appears to agree pretty closely with the Latin version, especially in the shorter form of that.

The same volume gives us a passage from the Acts of St. John,⁴² with incidents otherwise unknown, but probably indicating an early part of that work.

Further, from this volume, a fragment of an unidentified martyrdom,⁴³ wherein the ἡγεμῶν bids the chief huntsman bring in the martyr, who, the crowd declares, is not a magician.

The Rustafjaell MSS. in the British Museum have supplied C. SCHMIDT with a small addition to his *Acta Pauli*.⁴⁴ The fragment belongs to the Heidelberg MS. and corresponds to pp. 257-60 of Lipsius' Greek text.

S. GASELEE publishes a Cambridge MS. with a fragment of the Bohairic martyrdom of St. Luke.⁴⁵ NAU points out its identity, almost verbal, with the text printed by Balestri (*v. Report* 1904-05, 78).⁴⁶ The high page-number of the leaf, 788, is remarkable.

The history of Menas again occupies a good deal of attention. His publication of the invaluable Nubian MS. in the British Museum has given BUDGE occasion to edit and translate two Ethiopic versions of the martyrdom:⁴⁷ one that known already, from the *Synaxarium*, the other and longer taken from a martyrology, differing not only in length from the former. This longer version is also described by M. CHAINE,⁴⁸ who seeks to identify in it the central crypt laid bare by Kaufmann's excavations. He refers to the oil used by the sick at the shrine, but says nothing of the new archaeological evidence for the healing medium being water.

Whatever the foundation for a primitive tradition regarding a Libyan saint (? identical with the martyr) of this name, P. F. DE' CAVALIERI has shown that the story, as we know it, is but an adaptation of the Passion of Gordius of Caesarea, related by Basil, who had conversed with eye-witnesses of his death.⁴⁹

The above mentioned Nubian text, facsimiled in Budge's volume, was, from an incidental illustration, clearly to be referred to St. Menas. With extraordinary skill an all but complete translation of it has been achieved by GRIFFITH,⁵⁰ with nothing to aid him beyond the remaining Nubian fragments (at Berlin) and such literature as can be had relating to the modern idiom. The subject of the text is a miracle concerning a barren woman and an egg, wholly different from those related elsewhere.

One of Rome's suburban churches conceals, under the name of S. Passera, that of the Alexandrine Abba Cyrus (Abû Kir). Starting hence, P. SINTHERN examines the story of Cyrus and John,⁵¹ whose legend depends solely upon two homilies of Cyril, cited by Sophronius. Their rôle as physicians is explained as simply due to words of Cyril

misunderstood. The name Cyrus is compared with the title *κυρά*, borne by the goddess at Menuthis whom he supplanted. The Roman chapel S. imagines set up by Alexandrine immigrants over against that of Menas, so as to recall the view seen when approaching Alexandria.

WINSTEDT, who intends to edit all the unpublished Woide MSS. in the Bodleian, begins with the martyrdom of Abraham⁵² (*Clar. Press* 48). Were the text not so meagre, we might be able to verify the suspicion that this is none but the biblical patriarch, cast into the furnace by Nimrod (elsewhere Bosoeh, *J. Th. St.* x, 463). Here however the king is called Sapor.

The valuable Bohairic martyrdoms, edited by Balestri and Hyvernat (*v. last Report* 67), are reviewed by CRUM, with some comments and emendations.⁵³

From the remarkable Coptic version of Epiphanius *De Gemmis*, WINSTEDT translates⁵⁴ a strange passage as to an isle in the Red Sea, 'the Emerald Isle,' which Roman emperors used to irrigate with oil. He also discusses the historical possibilities of the Egyptian Diocletian legend, seeking to identify the events in which it might have originated.

Availing himself of Lemm's copies, WINSTEDT has considerably added to the fragments of the collection of short, sometimes apocryphal, lives of biblical personages, some of which he has already edited⁵⁵ (*v. last Report* 63). There is perhaps evidence among them for a lost 'Testament of Joshua.' Paris 131⁵, 72 ff., referred to by W. (p. 390), contains short homilies upon Christ and the Virgin.

We may mention here an article by S. ISSLEIB,⁵⁶ in which the series of birth scenes, in the temple of Amenophis iii at Luxor, are compared with the narrative of the annunciation, birth, and divine recognition of Jesus. 'Son of God,' it is observed, is no Jewish royal title, but clearly foreign. Further, in Egyptian myth the highest god and his son, the king, are not found united as one person. These facts must have been known (?) to Arius and Athanasius.

NAU continues his edition of the Greek *Apophthegmata*.⁵⁷ An edition of the Moscow MSS., wherein the collection is arranged as in the Coptic version, is, O. von Lemm informs us, in preparation by P. NIKITIN.

The relationship between the Life of Posthumius (*Vitae Patr.* i) and that of Pachomius—whether the former is but a variant of the latter—appears not to have been as yet investigated. G. ANTOLIN has been able to add a passage to the Life from a Spanish MS.⁵⁸

Two writers are concerned with the Preface to Athanasius' *Festal Letters*. LOOFS⁵⁹ discusses the true interpretation of the 'year' there used

and concludes (against E. Schwartz) that the consular, not the Egyptian, year is intended.

L. CONTARELLI⁶⁰ sees in the *ἡγεμών* here no longer the prefect of Egypt (E. Schwartz), but only the governor of Alexandria and its district.

Though various documents relating to the patriarch Dioscorus have been published, the monograph of F. HAASE is the first independent study of his history.⁶¹ His main source is the Life best preserved in a Syriac version (*v. Report* 1902-03, 58). This, after weighing the arguments—chronological chiefly—brought against it, he considers genuine, the ‘Panegyric on Macarius’ being derived from it and of no historic value. After the sources, H. discusses the light cast by them upon monophysite manipulation of historical facts; the rôle of Alexandria in the church history of the time; the political talents of Dioscorus; the relation between Egyptian religious feeling and the Chalcedonian formula; the supposed (H. thinks probably historical) conference between emperor and patriarch; the latter’s christological position, which, though monophysite in embryo, was far outdistanced by subsequent theology. It is of interest at present (*v. last Report* 67), to note that H. draws attention to the confirmation in the Syriac Life (Nau, 241-2) of the earlier date for Shenoute’s death: both he and Nestorius are regarded as dead before 450. Reviewed by LEIPOLDT,⁶² who agrees with Haase’s estimates as to the relative value of the sources.

BOLOTOF’S (posthumous) study of the emperor Heraclius is described in the *Byzant. Zeitschrift*.⁶³ He suggests new etymologies for the title ‘mukaukas’ (*v. Report* 1900-01, 72): it is the Arab name of a black and white bird, which recalled in colour the new patriarch’s *omophorion*; or it may be ‘*κεκανκασιωμένος*, Caucasian savage.’

R. GRIVEAU gives an account⁶⁴ of a curious legend preserved in Arabic, —not, he thinks, devoid of some foundation—as to the wholesale conversion to Christianity of the Jewish inhabitants of Tomai in the Delta (? Temai ’l-Amdid), in A.D. 631. The instruments of conversion are monks from the Antonius monastery at Kulzûm. The principal convert in time becomes bishop of his native town, and this story is ordered by the patriarch to be read thrice yearly in all churches.

His edition of the Life of St. Tychon gave USENER occasion to discuss afresh the personality and writings of its author, John the Almoner.⁶⁵

LOPAREV laments the inadequacy of our episcopal catalogues of the eastern churches.⁶⁶ The *Acta Sanctorum* now and then bring up an otherwise unknown name, *e.g.* ‘Philip bishop of Alexandria,’ mentioned in the history of St. Eugenia. Another instance is the Athanasius, obscurely

named in the Life of Paul *in Monte Latro* (ed. Delehaye). Apparently he was, for a time, melkite patriarch of Alexandria, during the reign of Michael ii. L. puts his stay there from 817 to 825; but Eutyechius (ii, 411) ignores him, nor is there other evidence of an intruder between the patriarchs Eustathius and Christopher. L. then enumerates the homilies which, since they cannot be claimed for Athanasius i, he proposes to assign to this namesake; among them, the *Synops. Sanct. Script.* and *De Imagin.* (PG. 28, 709). He discusses at length the *De Imagin. Beryti*. What of the 'Canons,' found in certain Athos MSS. ? (Sp. Lambros, Catal., no. 4502).

A new life of Cyril Lukar, by CHR. PAPADOUPOLOS, is chiefly concerned to defend that patriarch's orthodoxy.⁶⁷

Turning to collective works, the foremost to record is the continuation (part 3) of FORGET'S *Synaxarium*⁶⁸; for this consists exclusively of the supplementary and alternative texts contained in the singular Paris MS., which Basset however utilizes concurrently with the usual recension (*v. last Report* 68). The two editions have now given us enough to allow of locating this highly interesting recension. Danfîk is 'in our country' (17 Hathor), Denderah (3 Amshir) and Keft (21 Kihak) are near to 'our country,' which is to be sought therefore somewhere to the north of Thebes. As to the date of the redaction, it may be noted that a post-muslim incident occurs on p. 366. Some of the stories, as in Basset's volume, are of great length, *e.g.* Hilaria (p. 384), Sophia (narrated by Chrysostom, 391), Protonike (399), Phoebammon (420), Paul the Hermit (442). Some (as again in Basset) have a narrator named Victor (373, *v. Basset* 361). Sometimes a sermon does duty for a narrative (pp. 372, 383). Among the pieces most important for local history is the short story of Pshoi or Peter (5 Amshir; *cf.* the quite different version, *J. Th. St.* v, 132), the friend of Pgôl, Shenoute and John the Dwarf (*sic*).

PEETERS proposes certain emendations to the text of Basset's *Synaxarium*, and many more to Renaudot's version of Abû 'l-Barakât's Calendar⁶⁹ (*v. last Report* 68).

A highly important 13th century MS. is described by BROCKELMANN⁷⁰: the recension of the Patriarchal History which, B. holds, served Severus as his immediate model. It extends to A.D. 767 and contains various pieces either not given by Severus or given in different form, *e.g.* the Life of Peter i. Smaller additions by the scribe are often referred to MSS. at D. Abû Makâr. B. has collated the text with the edition of Seybold, who, I learn, has been invited to edit this MS. independently. B. does not record the fact that a copy of this text was that used by J. F. Rehkopf for his *Vitae Patriarch. Alexandr.* (1758).

In this connection it may be mentioned that BROCKELMANN had previously noticed⁷¹ a fragment of a similar Christian history at Breslau, describing it as a source of Makrizi's account of the Copts. It relates to the reign of Heraclius.

6. *Non-literary Texts*.—Fl. Petrie's volume on his work at Memphis contains a supplementary chapter by H. WALKER, on the Coptic objects (ivory, bronze) from Athribis, and stelae from Balaizah, illustrated with 4 plates.⁷² Nos. 7, 14 and 16 among the latter invoke, besides Apollo, a group of saints—Peter, John, Pꝓl (and ? Shenoute, no. 7, l. 15)—whom one may probably connect with the four named together, as above mentioned, in the *Synaxarium*. Three place-names occur on these stelae: Panaho (presumably not the Delta town), Touhō neswo, and Hagé. HERBERT THOMPSON is cited as pointing out that the strange use of 'his brother' in these (and other) inscriptions had acquired simply the meaning 'monk.'

LEFEBVRE publishes⁷³ inscriptions from Antinoe and El-Bagawât, supplementary to those in his *Recueil*. Two quote Luke xxiii, 42, others invoke the God of Colluthus or of Thecla, the former of these being the patron saint of Antinoe, the latter more probably her of the 8th Kihak than the companion of St. Paul.

WEIGALL facsimiles⁷⁴ a Greek stele from Kalabsheh, which bears the usual formula, ' . . . rest her soul in the bosom of Abraham &c.'

An article by the late A. PELLEGRINI⁷⁵ gives the texts of some Greek and Coptic stelae at Florence, apparently not all included in Lefebvre.

DE RICCI describes⁷⁶ a Greek stele, showing however one of the peculiar Nubian letters in the proper name. The formula is one familiar on the upper Nile (*v. Report* 1904-05, 75 *infra*). It is of the year A.D. 1181, and so, De R. says, the latest dated Greek inscription from Egypt. None of those bearing the same formula are, in his view, earlier than the 10th century.

Two texts from Philae in Lefebvre's *Recueil* (596, 597) are examined by D. SERRUYS,⁷⁷ who shows that they bear no absolute dates, merely naming the Indiction, which is here termed 'the new Indiction,' the designation of the 15 years' cycle which, it seems, succeeded an earlier one of 14 years.

Kaufmann's Menas excavations have produced a series of Greek ostraka, which are edited by E. DRERUP.⁷⁸ They relate to the wine vintage and payment of the labourers. The vines belonged to the monastery and the industry was evidently a considerable one. I should be inclined to assign the ostraka to the 7th century, at earliest, rather than to the 6th.

The fragment of a Greek ostrakon from Medinet Habou, printed by

DE RICCI,⁷⁹ perhaps addresses an Abba Ezekiel; but too little remains to make even this certain.

A 6th century letter from Oxyrhynchus⁸⁰ refers to the *μαρτύριον* of St. Justus. The well-known martyr of that name suffered at Antioch (*Synax.*, 10 Amshir).

A joint report, by C. H. BECKER, H. SCHÄFER, and C. SCHMIDT, has been presented to the Berlin Academy,⁸¹ descriptive of the new 10th century Nubian and Arabic documents, which the Museum has acquired. It is intended, I understand, to edit these in conjunction with the Coptic leathern deeds preserved in the British Museum (Catal., no. 447 ff.).

7. *Philological*.—The material for the study of the Achmîmic dialect has been much increased of late years, and though not all of it is yet in print, it appears all to have been studied by F. RÖSCH,⁸² who gives us a grammatical sketch, for which the title, 'Preliminary Observations,' is too modest. He deals minutely with phonetics and accident, illustrating every rule by plentiful examples. The 'late Achmîmic' texts, such as the *Acta Pauli*, belong, he holds, to the period when the ancient dialect was giving place to the Sa'idic. The former would be at its zenith about the 3rd century, the latter about the 4th—somewhat later, I should have said. Sa'idic R. regards rather as a strictly local development of its predecessor, than as an invading idiom from without. We look forward to R.'s promised edition of the Strassburg 'Clement.'

C. Schmidt's Achmîmic 'Clement' (v. last *Report* 64) shows the curious nasalized forms, *mounte*, *nounte* (so too Brit. Mus. no. 1224). H. RANKE suggests that this may be an attempt at representing a *d* sound (*noude*), or it may be the result of the long vowel preceding.⁸³ V. below, on O. von Lemm.

The problem as to the original language of the *Apophthegmata Patrum* seems still to be unsettled (in spite of E. C. Butler, *Laus. Hist.* i, 284). As a help towards decision, A. LEVY has undertaken an exhaustive statistical examination of the syntax of Zoega's text and has arrived at several interesting results.⁸⁴ One cannot however but be suspicious of a text, the scribe whereof is patently careless and ignorant; see, for instance, the observations (§ 69 ff.) on confusions between perfect and present. If original Coptic there be in the text, one might perhaps expect it in the stories relating to Bané and his friends.

Three obscure passages in the *Apophthegmata* are emended by SETHE,⁸⁵ whose suggestions prove to be in each case confirmed by the reading of the MS.

P. LACAU has studied⁸⁶ the development of the Sa'idic plurals in *-owe*,

normally belonging to sing. in *-ô*, but also to those in *-ê*. The true plur. of this latter group is shown, from Achmîmic forms, to be in *-ewe*. Further, the plurals in *-ê* are properly collectives, in fem. sing., and this can be traced in the ancient language likewise.

SPIEGELBERG discusses⁸⁷ three points of grammar and etymology, among them, an instance of *he*, meaning (as Zoega had suspected) *abortum facere*. But if we read *ε-* for *ḥ* here, it seems unnecessary to assume this new meaning.

A. GARDINER shows⁸⁸ that the negative *mpc-* is composed of a verb *p'(w)*, indicating past action, and the particle *bw*.

F. VON CALICE would derive imperative *anine* from *'eni-nai* 'bring me.' The parallel *arire* might be formed on analogy.⁸⁹

ANDERSSON claims priority in recognition of a meaning 'again' for *je-* (*v. last Report* 71), which Spiegelberg has since noticed.⁹⁰

The date to which the Cambyses story (*v. Report* 1899-1900, 55) should be assigned is still uncertain. SPIEGELBERG⁹¹ would bring it down to muslim times, on the ground that two of its names can best be explained as Arabic: 'Sanouth' = *sanût* 'milk-sop' (a suggestion of SETHE'S), and 'Bothor' = *Bu'tor* = Victor.

In his publication of the Rylands demotic papyri, GRIFFITH⁹² devotes an instructive section to the examination of the Greek and Coptic evidence for pronunciation in the latest pagan periods. The month-names give the fullest results, but a large number of proper names and words are also investigated. The Coptic dialects are distinctly traceable in the later demotic texts.

M. GUIDI and J. PSICHARI are, it is said,⁹³ occupied (? conjointly) in the investigation of the Greek element in Coptic. No branch of Coptic studies is more in need of exploration.

8. *Art, Archæology, Excavations*.—Some years ago Maspero proposed to see in the ruins at Ras el-Gisr, near Sakkarah, the site of the monastery of St. Jeremias, the existence of which was independently known from documents. QUIBELL'S excavations⁹⁴ have shown that the monastery was very extensive and profusely, if not richly, decorated. Five cells and an adjacent chapel have been laid bare. A Greek graffito is dated by Grenfell in the 8th century. The frescoes are similar, in general style, to those at Bawit; the wall decoration frequently aims at representing tapestry (*e.g.* pl. lviii). Among the saints represented or invoked, Apollo and Enoch are as usual conspicuous. The portrait of the founder, Jeremias (pl. lx), is unusually life-like, and if the square nimbus indicates an actually contemporary likeness, we should have here an important piece

of chronological evidence. But it may be doubted whether the dark square here is to be classed as a nimbus. There has been a large harvest of inscriptions, mostly reserved for subsequent publication; but so far, no manuscripts. The dialect represented is a pure Sa'idic, a fact which inclines one to doubt whether the well-known passports from this monastery (*Aeg. Z.* 1885, 145) really can claim to represent anything but an illiterate Sa'idic jargon.

MASPERO, in a general description of these ruins,⁹⁵ would put the earliest remains, *e.g.* the carved capitals, in the first half of the 5th century.

Of the convents once numerous about Siût, little, CLÉDAT tells us,⁹⁶ now remains; some have been quite lately (1903) destroyed. He reproduces several short inscriptions, among them a list of saints and martyrs and another giving short accounts of the evangelists. He also publishes 17 stelae from the monastery of Simeon at Aswân, which range in date from 724 to 819.

BRECCIA describes⁹⁷ the Christian catacombs at Hadra, an eastern suburb of Alexandria. There are 34 rock-cut graves, disposed round the gallery. Each consists of a vertical well leading into the horizontal grave. Apparently a chapel occupied the centre of the whole. Rough crosses and a few graffiti are visible.

LEFEBVRE mentions⁹⁸ a rock-cut church (?) at Khawaled, S. of Siût, showing three roughly hewn niches, side by side.

BEADNELL'S book upon the Oasis of Khargah⁹⁹ contains photographs (pp. 103, 104) of the great necropolis of El-Bagawât and of one of its frescoed tombs, the same which De Bock's *Matériaux* (pll. xiii, xiv) show.

T. SMOLENSKI has visited the monastery of Kalamûn,¹⁰⁰ which he locates S. of the Wady Rayân and W. of Sedment. He speaks of remarkable church ruins still to be seen. The old MSS. in the library had but recently been sent elsewhere.

The excavations at the Menas shrine are ended and KAUFMANN has published a small guide-book to the site.¹⁰¹ From the extent of the ruins, he would estimate the staff of resident clergy and monks at over a hundred, the inhabitants of the adjacent town at several thousands. On p. 52 a fragment of inscription is given, which seems to name the emperor Valens and which K. dates in 374 or thereabouts—an important fixed point, if so.

AYRTON'S excavations at Abydos¹⁰² have produced but one Coptic monument: a stele (now at Oxford) somewhat of the type of Cairo no. 8710 and, like it, inscribed on both faces. It may date from the 7th or 8th century.

MASPERO describes¹⁰³ a fine bronze censer at Cairo, probably brought

from the White Monastery. He ascribes it to the 14th century at earliest. If so, the inscription in Bohairic is not abnormal. I should think, from the style of lettering, that an earlier date might be defended. Around the bowl are New Testament scenes. Instead of that described as Constantine and Helena at Jerusalem, I would suggest the angel and women at the tomb.

JEAN MASPERO describes¹⁰⁴ certain small bracelets, in silver or bronze, ornamented with medallions which show perhaps gnostic influence, and inscribed with Ps. xc (xci), 1. Some at least are of Egyptian origin. They have presumably protective virtue and may belong to the 7th century.

F. WITTE describes 3 pieces of Egyptian embroidery¹⁰⁵ and suggests interpretations of their designs. The first is as likely to represent a martyr among lions, attended by crown-bearing angels, as Daniel.

Dom Cabrol's Dictionary contains a long article by H. LECLERCQ¹⁰⁶ upon the Christian monuments of Old Cairo. All available material is utilized and amply illustrated. The most instructive paragraphs are perhaps those treating of the decadence of Byzantine art, as exhibited in 'Coptic' sculpture.

LEROY continues his translation of Makrizi's *Churches and Monasteries*, suggesting some variations from that of Evetts.¹⁰⁷

In the designs (especially in embroidery) ornamenting certain of the mummies from Antinoe, E. GUIMET recognizes an eclectic combination of pagan and Christian symbolism.¹⁰⁸ Even in a depiction of Apollo and Daphne he sees emblems of the Resurrection, while the *crux ansata* may indicate either cult.

Nubia continues to draw away the attention of archaeologists from Egypt itself; but so far the plentiful Christian remains have been but scantily described.¹⁰⁹ Christian burials, of the type called the 'X group,' are met with on all sides, and are assigned to the 2nd-6th centuries. S. of Gerf Hussein, the Christian graves again have superstructures; at Kosh-tamneh they are oriented to the west. Ethnologically the Christian cemeteries show a type identical with the modern inhabitants, though some bodies from the earlier periods points to foreign immigration.

An important discovery was made by SAYCE¹¹⁰ at Sennar, 200 m. S. of Khartum, where Christianity had hitherto not been traced. Among pottery of the 7th-8th century, he came upon the unmistakable symbols—cross, fish, and palm leaves.

9. *Miscellaneous*.—Here we again place O. VON LEMM's valuable contributions, dealing as they do with such a variety of subjects. Among his *Studies*,¹¹¹ no. li consists of notes and identification regarding Leipoldt's

Leipzig MSS. (*v. Reports* 1905-06, 77, 1907-08, 68); no. liii gives us a considerable fragment of an Encomium (?) on Chrysostom in exile, comparable in tone and character to those on Athanasius and Dioscorus; no. lv is a useful list of the abundant biblical citations in the writings of Horsiêse (Lemm promises some day to give us his collection of citations similarly gathered—a very valuable contribution towards the Coptic bible text). Among his 20 new *Miscellanea*,¹¹² no. 1 contains further emendations to Turaiev's texts (*v. Report* 1907-08, 70). It may be observed, however, that the Achmîmic charm is directed against two women and a man: Prestasia (Prostasia, *cf.* Lefebvre no. 255), Tnounte (*v.* H. Ranke, *above* and *Brit. Mus. Cat.* no. 1223), and Afônĥ (Epônychos). Enoch too is surely but another person included in the curse. No. li is a fragment of a new Peter apocalypse; no. liii deals with a list of Alexander's companions, possibly used as an amulet; no. lxvi examines *Brit. Mus.* no. 254 and *Paris vol.* 78, f. 58-61, two copies of a text in praise of virginity with certain resemblances to the Athanasian *De Virginitate*. These Paris leaves I suspect to form part of the highly interesting but anonymous MS. Zoega ccxlv.

A review of some of the above by ANDERSSON¹¹³ consists of lengthy reproductions of Lemm's views and criticisms.

The contents of the Rustafjaell Sa'idic MSS., acquired by the British Museum (*v. Report* 1906-07, 72) are enumerated by DE RICCI,¹¹⁴ who transcribes the list made for their former owner by Lacau and Crum. One MS. (now Or. 6799), was there stated by Crum to be by a Nubian scribe. This was an error: the Nubian name is that of the donor.

A supplement to the Christian portion of the Paris catalogue of Arabic MSS. has been begun by R. GRIVEAU.¹¹⁵ It contains many hagiographical texts relating to Egypt.

The second part of HYVERNAT'S article on *Egypt*, in the *Catholic Encyclopedia*,¹¹⁶ is devoted to the Coptic church, treating rather of its organization than its history. He concludes for the genuineness of the tradition as to the early presbyteral election of the Alexandrine bishop, with whose hegemony in ecclesiastical government he compares the centralized form of the Roman rule in Egypt. One of the best sections is that on the liturgy and liturgical books. It may be observed that the Hippolytan Canons, referred to on p. 359, are in reality nothing but the otherwise well known 'Gnomes' of Nicaea (*v. J. Th. Stud.* ii, 129 n.).

Lord Crawford's collection of Coptic MSS., so long known as among the richest in Europe, passed, eight years since, into the possession of the late Mrs. Rylands and is now deposited in Manchester. A descriptive

catalogue of its 467 MSS. has been prepared by the present writer.¹¹⁷ Interesting as is the literature—biblical, liturgical, homiletic, narrative—the student will probably be first attracted to the private documents, almost 300 in number, among which are a series of 4th and 5th century letters, unquestionably the earliest of such texts hitherto discovered.

Evidence for the continuance of the annual Coptic pilgrimage to the Holy Land is given by a photograph of some of the pilgrims bathing in Jordan.¹¹⁸

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